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PROFESSION

Rome, Church of - Paris IV.
OF

CATHOLICK FAITH, &c.

IN. N. with a firm Faith believe and profess all and every one of those Things, which are contained in that Creed, which the Holy *Roman* Church maketh use of. To wit, I believe in one God, the *Father* Almighty, Maker of Heaven and Earth, of all Things visible and invisible : And in one Lord *Iesus Christ*, the only begotten *Son* of God, and born of the Father before all Ages ; God of God ; Light of Light ; true God of the true God ; begotten, not made ; consubstantial to the Father, by whom all Things were made. Who, for us Men, and for our Salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and was made Man. Was crucified also for us under *Pontius Pilate* ; he suffered and was buried : And the third Day he rose again, according to the Scriptures : He ascended into Heaven ; sits at the Right-hand of the Father, and is to come again with Glory to judge the Living and the Dead ; of whose Kingdom there shall be no End. And in the *Holy Ghost*, the Lord and Life-giver, who proceeds from the Father and the Son, who together with the Father and

the Son, is adored and glorified, who spoke by the Prophets. And [I believe] one, holy, Catholick, and Apostolick Church: I confess one Baptism for the Remission of Sins: And I look for the Resurrection of the Dead, and the Life of the World to come. *Amen.*

I most stedfastly admit and embrace Apostolical and Ecclesiastical *Traditions*, and all other Observances and Constitutions of the same Church.

I also admit the holy *Scriptures* according to that Sense which our holy Mother, the Church, has held, and does hold, to which it belongs to judge of the true Sense and Interpretation of the *Scriptures*: Neither will I ever take and interpret them otherwise than according to the unanimous Consent of the Fathers.

I also profess, that there are truly and properly *Seven Sacraments* of the New Law, instituted by *Jesus Christ*, our Lord, and necessary for the Salvation of Mankind, tho' not all for every one: To wit, *Baptism*, *Confirmation*, *Eucharist*, *Penance*, *Extreme Unction*, *Order*, and *Matrimony*: And that they confer Grace: And that of these, *Baptism*, *Confirmation*, and *Order*, cannot be reiterated without Sacrilege. I also receive and admit the received and approved *Ceremonies* of the *Catholick Church*, used in the solemn Administration of all the aforesaid Sacraments.

I embrace and receive all and every one of the Things which have been defined and declared in the holy Council of *Trent*, concerning *Original Sin* and *Justification*.

I profess likewise, that in the *Mass* there is offered to God a true, proper, and propitiatory Sacrifice for the Living and the Dead. And that in the most holy Sacrament of the *Eucharist*, there is truly, really, and substantially, ~~the Body~~ *the Body and Blood*, together with the Soul and Divinity of our Lord *Jesus Christ*:
And



And that there is made a Conversion of the whole Substance of the Bread into the Body; and of the whole Substance of the Wine into the Blood; which Conversion the *Catholick Church* calls *Transubstantiation*. I also confess, that under *either kind* alone *Christ* is received whole and entire, and a true Sacrament.

I constantly hold, that there is a *Purgatory*, and that the Souls therein detained are helped by the Suffrages of the Faithful.

Likewise, that the *Saints*, reigning together with *Christ*, are to be honoured and invocated, and that they offer Prayers to God for us, and that their *Relicks* are to be had in Veneration.

I most firmly assert, that the *Images* of *Christ*, of the Mother of God, ever Virgin, and also of other Saints, ought to be had and retained, and that due Honour and Veneration is to be given them.

I also affirm, that the Power of *Indulgences* was left by *Christ* in the Church, and that the Use of them is most wholesome to *Christian* People.

I acknowledge the *Holy, Catholick, Apostolick, Roman Church* for the Mother and Mistress of all Churches; and I promise true Obedience to the *Bishop of Rome*, Successor to *St. Peter*, Prince of the Apostles, and Vicar of *Jesus Christ*.

I likewise undoubtedly receive and profess all other Things delivered, defined, and declared by the sacred Canons and General Councils, and particularly by the holy Council of *Trent*. And I condemn, reject, and anathematize all Things contrary thereto, and all Heresies which the Church has condemned, rejected, and anathematized.

I N. N. do at this present freely profess, and sincerely hold this true Catholick Faith, without which no one can be saved: And I promise most constantly to retain and confess the same entire and unviolated, with God's Assistance, to the End of my Life.



The GROUNDS of the CATHOLICK DOCTRINE, contained in the PROFESSION of FAITH of PIUS IV.

C H A P I.

Of the Church.

Q. *WHAT is your Profession as to the Article of the Church?*

A. It is contained in those Words of the *Nicene Creed*, *I believe One Holy, Catholick, and Apostolick Church.*

Q. *What do you gather from these Words?*

A. 1. That *Jesus Christ* has always a true Church upon Earth. 2. That this Church is always *one* by the Union of all her Members in one *Faith* and *Communion*. 3. That she is always *pure* and *holy* in her *Doctrine* and *Terms of Communion*, and consequently always free from pernicious Errors. 4. That she is *Catholick*, that is, *Universal*, by being the Church of all Ages, and more or less of all Nations. 5. That this Church must have in her a *Succession* from the *Apostles*, and a lawful *Mission* derived from them. 6. (Which follows from all the rest.) That this true Church of *Christ* cannot be any of the *Protestant Sects*, but must be the ancient Church communicating with the Pope or Bishop of *Rome*.

SECT. I. *That Christ has always a true Church upon Earth.*

Q. *How do you prove that Christ has always a true Church upon Earth?*

A. From many plain Texts of Scripture, in which it is promised or foretold that the Church or Kingdom

dom establish'd by *Christ* should stand till the End of the World. *Matthew* xvi. v. 18. *Thou art Peter* [i. e. a Rock] *and upon this Rock will I build my church, and the gates of hell shall not prevail against it.* *Matthew* xxviii. v. 19, 20. *Go ye therefore and teach all Nations, baptizing them, &c. teaching them to observe all Things whatsoever I have commanded you : And behold I am with you always even to the end of the world.* *Pf.* lxxii. v. 5, 7. *They shall fear thee as long as the sun and moon endure, throughout all generations — In his days, [that is, after the Coming of Christ] shall the righteous flourish and abundance of peace, so long as the moon endureth.* *Daniel* ii. v. 44. *In the Days of these Kings shall the God of heaven set up a kingdom [the Church or Kingdom of Christ] which shall never be destroy'd — and it shall stand for ever.*

Q. What other Proof have you for the perpetual Continuance of the Church of Christ?

A. The Creed, in which we profess to believe the holy Catholick Church. For the Creed and every Article thereof must be always true; and therefore there must always be a holy Catholick Church.

Q. Can you prove that Christ's Church upon Earth is always Visible?

A. Yes, from many Texts of Scripture, as *Isaiah* ii. v. 1, 2, 3, &c. *and Micah* iv. v. 1, 2. *where the Church of Christ is described as a mountain upon the top of mountains, exposed to the View of all nations flowing unto it. And* *Daniel* ii. v. 35. *as a great mountain filling the whole earth. Matt.* v. v. 14. *as a city set on a hill which cannot be hid. Isaiah* lx. v. 11, 12. *as a City whose gates shall be open continually; and shall not be shut day nor night, that men may bring thither the forces of the Gentiles, and that their kings may be brought. Upon the walls of which City God has set watchmen. Isaiah* lxii. v. 6. *which shall never hold their Peace day nor night.*

SECT. 2. *That Christ's Church upon Earth is always ONE.*

Q. How do you prove that Christ's Church upon Earth can be but One?

A. From many Texts of Scripture, Song of Solomon vi. v. 9, 10. My dove, my undefiled is BUT ONE, — Fair as the moon, clear as the sun, terrible as an army with banners. John x. v. 16. Other sheep I have which are not of this fold (viz. the Gentiles, who were then divided from the Jews) them also I must bring, and they shall hear my voice, and there shall be ONE FOLD AND ONE SHEPHERD. Ephes. iv. v. 4, 5. There is ONE Body and One Spirit, as you are call'd in ONE Hope of your calling, ONE Lord, ONE Faith, ONE Baptism. In fine, as we have seen already, the Church of Christ is a Kingdom which shall stand for ever; and therefore must be always One. For every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. Matt. xii. v. 25.

Q. May not Persons be saved in any Religion?

A. No certainly: St. Paul tells us, Heb. xi. v. 6. That without Faith it is impossible to please God: And St. Peter assures us, Acts iv. v. 12. That there is no other name under heaven given to men by which we may be saved, but the Name of Jesus: And Christ himself tells us, Mark xvi. v. 16. He that believeth not, shall be damn'd. So that it is manifest from the holy Scripture, that true Faith is necessary to Salvation. Now true Faith, in order to please God, and save our Souls, must be entire; that is to say, must believe without Exception all such Articles as by God and his Church are proposed to be believed: And he that voluntarily and obstinately disbelieveth any one of these Articles, is no less void of true saving Faith than he that disbelieves them all: As St. James tells us, with regard to practical Duties,

chap.

chap. ii. v. 10. *Whoſoever ſhall keep the whole law, yet offend in one point, he is guilty of all.* Hence St. Paul, Gal. v. v. 20. reckons *Hereties*, that is, falſe Religions, amongſt thoſe Works of the Fleſh, of which he pronounces, *that they who do ſuch things ſhall not inherit the kingdom of God*: And God himſelf, *Iſaiah* lx. v. 12. tells his Church, *the nation and kingdom that will not ſerve thee, ſhall periſh.*

Q. *Can any one be out of the Way of Salvation without the Guilt of mortal Sin?*

A. No. But all ſuch, as through Obſtinacy, Negligence, or Indifference in Matters of Religion, will not hear the true Church and her Paſtors, are guilty of mortal Sin. *Matt.* xviii. v. 17. *If he neglect to hear the church, let him be to thee as a heathen and a publican.* *Luke* x. v. 16. *He that beareth you [the Paſtors of the Church] beareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.*

Q. *But what do you think of thoſe whoſe Conſcience perſuades them they are in the true Church?*

A. If this Error of theirs proceed from *invincible Ignorance*, they may be excuſed from the Sin of Heresy; provided that in the ſincere Diſpoſitions of their Hearts they would gladly embrace the Truth, if they could find it out, in ſpite of all Oppoſition of Intereſt, Paſſion, &c. But if this *Error* of their Conſcience be not *invincible*, but ſuch as they might diſcover, if they were in earneſt, in a Matter of ſo great a Conſequence; their Conſcience will not excuſe them, no more than St. Paul's, whiſt out of blind Zeal he persecuted the Church; or the miſtaken Conſcience of the *Jews*, when putting the Diſciples of *Chriſt* to Death they thought they did a Service to God, *John* xvi. v. 2. *For there is a way that ſeemeth right unto Man; but the end thereof are the ways of death.* *Proverbs* xvi. v. 25.

Q. *But does not the Scripture ſomewhere ſay, That a Remnant of all Religions ſhall be ſaved?* A.

A. No: Tho' I have often heard such Words alledged by *Protestants*, they are not any-where to be found in Scripture, from the Beginning of *Genesis* to the End of *Revelation*. I suppose what has given Occasion to their Mistake must have been the Words of *St. Paul*, *Romans ix. v. 27.* where quoting *Isaiah x. v. 22.* he tells us, *Tho' the number of the children of Israel be as the sand of the sea, a remnant (that is, a small Part of them only) shall be saved:* Which Remnant the Apostle himself explains, *Rom. xi. v. 5.* of such of the *Jewish Nation* as at that Time by entering into the Church were saved by God's Grace. But what is this to a Salvation of a Remnant of all Religions? A Doctrine so visibly contradicting the Scripture, that even the *English Protestant Church* herself, in the 18th of her 39 Articles, has declared them to be *accursed* who presume to maintain it.

SECT. 3. *That the Church of Christ is always Holy in her Doctrine and Terms of Communion, and always free from pernicious Errors.*

Q. How do you prove this?

A. 1st, Because, as we have seen above from *Matt. xvi. v. 18.* our Lord *Jesus Christ*, who cannot tell us a Lie, has promised, that his Church should be built upon a Rock, Proof against all Floods and Storms, like the House of the wise Builder, of whom he speaks, *Matt. vii. v. 25.* and that the Gates of Hell, that is, the Power of Darknes, should never prevail against it. Therefore the Church of Christ could never cease to be Holy in her Doctrine; could never fall into Idolatry, Superstition, or any heretical Errors whatsoever.

2dly, Because Christ, who is the way, the truth and the life, *John xiv. v. 6.* has promised, *Matt. xxviii. v. 19. 20.* to the Pastors and Teachers of his Church,
to

Q. What do you mean by the Sacrament of Penance?

A. The Confession of Sins with a sincere Repentance, and the Priest's Absolution.

Q. What Scripture have you to prove that the Bishops and Priests of the Church have Power to absolve the Sinner that confesses his Sins with a sincere Repentance?

A. John xx. v. 22, 23. Receive ye the H. Ghost: Whosoever sins ye remit, they are remitted unto them: And whosoever sins ye retain, they are retained. Matt. xviii. v. 18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: And whatsoever ye shall loose on earth shall be loosed in heaven. Which Texts Protestants seem to understand in the same Manner as we, since, in their Common-Prayer-Book, in the Order for the Visitation of the Sick, we find this Rubrick: Here shall the sick Person be moved to make a special Confession of his Sins, if he feels his Conscience troubled with any weighty Matter. After which Confession the Priest shall absolve him (if he humbly and heartily desire it) after this Sort:

Our Lord Jesus Christ, who hath left Power to his Church to absolve all Sinners who truly repent and believe in him, of his great Mercy forgive thee thine Offences: And by his Authority committed to me, I absolve thee from all thy Sins, In the Name of the Father, and of the Son, and of the H. Ghost. Amen.

Q. How do you prove from the Texts above quoted of John xx. v. 22, 23. and Matt. xviii. v. 18. The Necessity of the Faithful confessing their Sins to the Pastors of the Church, in order to obtain the Absolution and Remission of them?

A. Because in the Texts above quoted Christ has made the Pastors of his Church his Judges in the Court of Conscience, with Commission and Authority to bind or to loose, to forgive or to retain Sins, according to the Merits of the Cause, and the Disposition of the Penitents. Now as no Judge can pass Sentence with-

without having a full Knowledge of the Cause; which cannot be had in this Kind of Causes, which regard Men's Consciences, but by their own Confession; it clearly follows, that he who has made the Pastors of his Church, the Judges of Men's Consciences, has also laid an Obligation upon the Faithful to lay open the State of their Consciences to them, if they hope to have their Sins remitted. Nor would our Lord have given to his Church the Power of *retaining Sins*, much less the *keys of the kingdom of heaven*, Matt. xvi. v. 19. if such Sins as exclude Men from the Kingdom of Heaven might be remitted independently of the Keys of the Church.

Q. Have you any other Texts of Scripture, which favour the Catholick Doctrine and Practice of Confession?

A. Yes. We find in the old Law, which was a Figure of the Law of *Christ*, that such as were infected with the Leprosy, which was a Figure of Sin, were obliged to shew themselves to the Priests, and subject themselves to their Judgment. See *Lev.* xiii. and xiv. and *Matt.* viii. v. 4. Which, according to the holy Fathers, was an Emblem of the Confession of Sins in the Sacrament of Penance. And in the same Law a special Confession of Sins was expressly prescribed. *Numb.* v. v. 6, 7. *When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done.* The same is prescribed in the New Testament, *James* v. v. 16. *Confess your faults one to another;* that is, to the Priests or Elders of the Church, whom the Apostle had order'd to be call'd for, v. 14. And this was evidently the Practice of the first Christians. *Acts* xix. v. 18. *Many that believed, came and confessed, and shew'd their Deeds.*

Q. What do you mean by Extreme Unction?

A. You

A. You have both the full Description and Proof of it, *James v. v. 14, 15.* *Is any sick among you, let him call for the elders (πρεσβυτέραις, the priests) of the church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

Q. What is Holy Order?

A. A Sacrament instituted by *Christ*, by which Bishops, Priests, &c. are consecrated to their respective Functions, and receive Grace to discharge them well.

Q. When did *Christ* institute the Sacrament of Holy Order?

A. At his last Supper, when he made his Apostles Priests, by giving them the Power of consecrating the Bread and Wine into his Body and Blood, *Luke xxii. v. 19.* *Do this in Remembrance of me.* To which he added, after his Resurrection, the Power of forgiving the Sins of the Penitent, *John xx, v. 22, 23.*

Q. What Scripture Proof have you that Holy Orders give Grace to those that receive them worthily?

A. The Words of *St. Paul* to *Timothy*, whom he had ordain'd Priest by Imposition of Hands. *2 Tim. i. v. 6.* *Stir up the gift (τὸ χάρισμα) of God, which is in thee by the putting on of my hands; and 1 Tim. iv. v. 14.* *Neglect not the gift that is in thee, which was given thee by prophecy, by the laying on of the hands of the presbytery.*

Q. When was Matrimony instituted?

A. It was first instituted by *God Almighty* in *Paradise* between our first Parents; and this Institution was confirm'd by *Christ* in the new Law. *Mat. xix. v. 4, 5, 6.* where he concludes. *What God hath joined together let no man put asunder.*

Q. How do you prove that Matrimony is a Sacrament.

A. Because it is a Conjunction made and sanctified by *God* himself, and not to be dissolv'd by any Power

Power of Man; as being a sacred Sign, or mysterious Representation of the indissoluble Union of *Christ* and his Church. *Ephes. v. v. 31, 32. For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery (μυστήριον, a Sacrament) but I speak concerning Christ and the church, eis Χριστὸν καὶ εἰς τὴν ἐκκλησίαν, in Christ and in the church.*

Q. Why does the Church not allow of the Marriage of the Clergy?

A. Because upon their entering into Holy Orders, they make a Vow, or solemn Promise, to God and the Church, to live continently; now the Breach of such a Vow as this would be a great Sin; witness St. Paul, 1 Tim. v. v. 11, 22. where speaking of Widows that are for marrying, after having made such a Vow as this, he says, they have damnation because they have cast off their first faith, that is, their solemn Engagement made to God.

Q. But why does the Church receive none to Holy Orders, but those that make this Vow?

A. Because she does not think it proper, that they, who by their Office and Functions ought to be wholly devoted to the Service of God, and the Care of Souls, should be diverted from these Duties by the Distractions of a married Life, 1 Cor. vii. v. 32, 33. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married, careth for the things that are of the world, how he may please his wife.

Q. Why does the Church make use of so many Ceremonies in administering the Sacraments?

A. To stir up Devotion in the People, and Reverence to the sacred Mysteries; to instruct the Faithful concerning the Effects and Graces given by the Sacraments; and to perform Things relating to God's Honour and Salvation of Souls with a becoming Decency.

Q. Have

Q. Have you any Warrant from Scripture for the Use of such Ceremonies.

A. Yes: We have the Example of Christ, who frequently used the like Ceremonies. For instance, in curing the Man that was deaf and dumb, Mark vii. v. 33, 34. In curing him that was born blind, John ix. v. 6, 7. In breathing upon his Apostles when he gave them the Holy Ghost, John xx. v. 22, &c.



C H A P. IV.

Of the Real Presence and Transubstantiation.

Q. WHAT is the Doctrine of the Catholick Church in relation to this Article?

A. We believe and profess, That in the most holy Sacrament of the Eucharist, there is truly, really and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ. And that there is a Conversion (or Change) of the whole Substance of the Bread into his Body, and of the whole Substance of the Wine into his Blood: Which Conversion (or Change) the Catholick Church calls Transubstantiation.

Q. What Proofs have you for this?

A. 1st, Matt. xxvi. v. 26. As they were eating, Jesus took bread and blessed it, and break it, and gave it to the disciples, and said, Take, eat; THIS IS MY BODY. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. FOR THIS IS MY BLOOD OF THE NEW TESTAMENT WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS. Mark xiv. v. 22, 24. Take, eat; This is my body—This is my blood of the new testament which is shed for many. Luke xxii. v. 19. This is my body which is given for you: this do in remembrance of me.

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— *This cup is the new testament in my blood which is shed for you. 1 Cor. xi. v. 24, 25. Take, eat; This is my body which is broken for you — This cup is the new testament in my blood.* Which Words of Christ, repeated in so many Places, cannot be verified, without offering Violence to the Text, any other Way than by a real Change of the Bread and Wine into his Body and Blood.

2dly, 1 Cor. x. v. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* Which Interrogation of the Apostle is certainly equivalent to an Affirmation; and evidently declares, that in the blessed Sacrament we really receive the Body and Blood of Christ.

3dly, 1 Cor. xi. v. 27, 29. *Whosoever shall eat this bread or drink the cup of the Lord unworthily, shall be GUILTY OF THE BODY AND BLOOD OF THE LORD — He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, NOT DISCERNING THE BODY OF OUR LORD.* Now how should a Person be guilty of the Body and Blood of the Lord, by receiving unworthily, if what he received were only Bread and Wine, and not the Body and Blood of our Lord? Or where should be the Crime of not discerning the Body of our Lord, if the Body of our Lord were not there?

4thly, John vi. v. 51, &c. *The bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove amongst themselves, saying, How can this Man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last Day. FOR MY FLESH IS MEAT INDEED, AND MY BLOOD IS DRINK INDEED. He that eateth my flesh, and drinketh my blood,*

blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven, not as your fathers did eat manna and are dead: he that eateth of this bread shall live for ever.

Hence the Protestants, in their Catechism in the Common-Prayer-Book, are forced to acknowledge that the Body and Blood of Christ are verily and indeed taken and received by the Faithful in the Lord's Supper. Now how that can be verily and indeed taken and receiv'd which is not verily and indeed there, is a greater Mystery than Transubstantiation.

*The literal Sense is hard to Flesh and Blood:
But Nonsense never can be understood.*

Dryden Hind. and Panth.

Q. Are we not commanded, Luke xxii. v. 19. to receive the Sacrament in remembrance of Christ?

A. Yes, we are: And St. Paul, 1 Cor. xi. v. 26. lets us know what it is that is to be the Object of our Remembrance when we receive, when he tells us, Ye do shew (or shew forth) the Lord's Death till he comes. But this Remembrance is no ways opposite to the real Presence of Christ's Body and Blood: On the contrary, what better Remembrance can there be of Christ's Death and Passion, than to receive under the sacramental Veils the same Body and Blood in which he suffered for us?

Q. Why then do you blame Protestants for taking this Sacrament in Remembrance of Christ.

A. We don't blame them for taking it in Remembrance of him: But we blame them for taking it as a bare Remembrance, so as to exclude the Reality of his Body and Blood. That is, we blame them for taking the Remembrance and leaving out the Substance; whereas the Words of Christ require that they should acknowledge both.

Q. But how is it possible that the Sacrament should contain the real Body and Blood of Christ.

A. Because nothing is impossible to the Almighty; and it is the highest Rashness, not to say Blasphemy, for poor Worms of the Earth to dispute the Power of God.



CHAP. V.

Of Communion in one Kind.

Q. WHAT is the Doctrine of the Church as to this Point?

A. We profess, that under either Kind alone Christ is received whole and entire, and a true Sacrament.

Q. What Proof have you for this?

A. Because, as we have seen in the foregoing Chapter, the Bread by Consecration is truly and really changed into the Body of Christ, and the Wine into his Blood: Now both Faith and Reason tell us, that the living Body of the Son of God cannot be without his Blood, nor his Blood without his Body: Nor his Body and Blood without his Soul and Divinity. 'Tis true, he shed his Blood for us in his Passion; and his Soul at his Death was parted from his Body: But now he is risen from the Dead immortal and impassible, and can shed his Blood no more, nor die any more. Christ being-raised from the dead, says the Apostle, Rom. iv. v. 9. dieth no more; death hath no more dominion over him. Therefore whosoever receives the Body of Christ, receives Christ himself whole and entire; there is no receiving him by Parts.

Q. But does not Christ say, John vi. v. 53. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you?

A. True.

A. True. But according to the *Catholick Doctrine* we do this, tho' we receive under one Kind alone, because under either Kind we receive both the Body and Blood of *Christ*: Whereas our Adversaries that make this Objection receive neither one nor the other, but only a little Bread and Wine. Besides, this Objection does not sound well in *Protestant* Mouths, because they say those Words of *Christ* were not spoken of the Sacrament, but only of Faith.

Q. *Are not all Christians commanded to drink of the Cup, Mat. xxvi. v. 27. Drink ye all of it.*

A. No: That Command was only address'd to the twelve Apostles, who were *the all* that were then present, *and they all drank of it, Mark xiv. v. 23.*

Q. *How do you prove, that those Words are not to be understood as a Command directed to all Christians?*

A. Because the Church of *Christ*, which is the best Interpreter of his Word, never understood them so; and therefore from the very Beginning, on many Occasions, she gave the Holy Communion in one Kind, for instance, to Children, to the Sick, to the Faithful in Time of Persecution, to be carried Home with them, &c. as appears from the most certain Monuments of Antiquity.

Q. *But are not the Faithful thus deprived of a great Part of the Grace of this Sacrament.*

A. No; because under one Kind they receive the same as they would do under both; insomuch as they receive *Christ* himself whole and entire, the Author and Fountain of all Graces.

Q. *Why then should the Priest in the Mass receive in both Kinds any more than the rest of the Faithful?*

A. Because the Mass being a Sacrifice, in which, by the Institution of our Lord, the shedding of his Blood and his Death was to be in a lively Manner

represented; it is requisite that the Priest, who as the Minister of *Christ* offers this Sacrifice, should, for the more lively representing of the Separation of *Christ's* Blood from his Body, consecrate and receive in both Kinds, as often as he says Mass. Whereas at other Times, neither Priest, nor Bishop, nor Pope himself, even upon their Death-bed, receives any otherwise than the rest of the Faithful, viz. in one Kind only.

Q. Have you any Texts of Scripture that favour Communion in one Kind?

A. Yes. 1st, All such Texts as promise everlasting Life to them that receive, tho' but in one Kind; as John vi. v. 51. *The bread that I will give is my flesh, which I will give for the life of the world.* V. 57. *He that eateth me, even he shall live by me.* V. 58. *He that eateth of this bread, shall live for ever.*

2^{dly}, All such Texts as make mention of the Faithful receiving the Holy Communion, under the Name of *Breaking of Bread*, without any mention of the Cup; as, Acts ii. v. 24. *They continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers.* V. 46. *Continuing daily with one accord in the temple, and breaking bread from house to house.* Acts xx. v. 7. *Upon the first day of the week, when the disciples came together to break bread.* Luke xxiv. v. 30, 31. *He took bread and blessed it, and break, and gave to them, and their eyes were opened, and they knew him, and he vanished out of their sight.* 1 Cor. xi. v. 17. *We being many, are one bread, and one body, for we are all partakers of that one bread.*

3^{dly}, 1 Cor. xi. v. 27. Where the Apostle declares, that whosoever receives under either Kind unworthily, is guilty both of the Body and Blood of *Christ*. *Whosoever shall eat this bread, or drink*
(2^a Tim)

(ὁ πινῶν) *this cup of the Lord unworthily, shall be guilty of the body and blood of our Lord.* Where the Protestant Translators have evidently corrupted the Text by putting in *and drink* instead of *or drink*, as it is in the Original.

Q. What are the Reasons why the Church does not give the Communion to all her Children in both Kinds?

A. 1st, Because of the Danger of spilling the Blood of *Christ*, which could hardly be avoided, if all were to receive the Cup. 2^{dly}, Because, considering how soon Wine decays, the Sacrament could not well be kept for the Sick in both Kinds. 3^{dly}, Because some Constitutions can neither endure the Taste nor Smell of Wine. 4^{thly}, Because true Wine in some Countries is very hard to be met with. 5^{thly}, In fine, in opposition to those Hereticks that deny that *Christ* is receiv'd whole and entire under either Kind.



CHAP. VI.

Of the Mass.

Q. WHAT is the Catholick Doctrine as to the Mass?

A. That in the Mass there is offer'd to God a true, proper and propitiatory Sacrifice for the Living and the Dead.

Q. What do you mean by the Mass?

A. The Consecration and Oblation of the Body and Blood of *Christ* under the sacramental Veils or Appearances of Bread and Wine: So that the Mass was instituted by *Christ* himself at his last Supper: *Christ* himself said the first Mass; and ordain'd that his Apostles and their Successors should do the like. *Do this in remembrance of me, Luke xxii. 19.*

Q. What do you mean by a propitiatory Sacrifice?

A. A

A. A Sacrifice for obtaining *Mercy*, or by which God is moved to *Mercy*.

Q. How do you prove that the *Mass* is such a Sacrifice?

A. Because in the *Mass* *Christ* himself, as we have seen, *Chap. iv.* is really present, and by *Virtue* of the *Consecration*, is there exhibited and presented to the eternal Father under the sacramental Veils, which, by their separate *Consecration*, represent his *Death*. Now what can more move God to *Mercy*, than the *Oblation* of his only Son there really present, and under this Figure of *Death* representing to his Father that *Death* which he suffered for us?

Q. What Scripture do you bring for this?

A. The Words of *Consecration*, as they are related by *St. Luke*, *Chap. xxii. v. 19, 20.* *This is my body, which is given for you—This cup is the new testament in my blood which (Cup) is shed for you.* For if the *Cup* be shed for us, that is, for our *Sins*, it must needs be *Propitiatory*, at least by applying to us the *Fruits* of the bloody Sacrifice of the *Cross*.

Q. What other Text of the Scripture do the Fathers apply to the Sacrifice of the *Mass*?

A. 1, The Words of God in the first Chapter of the Prophet *Malach. v. 10, 11.* where, rejecting the Jewish Sacrifices, he declares his Acceptance of that Sacrifice, or pure Offering, which should be made to him in every Place among the *Gentiles*. 2dly, Those Words of the Psalmist, *Pf. cx. v. 4.* *Thou art a priest for ever, according to the order of Melchisedech:* Why according to the Order of *Melchisedech*, say the holy Fathers, but by Reason of the Sacrifice of the *Eucharist* prefigur'd by that *Bread* and *Wine* offer'd by *Melchisedech*, *Gen. xiv. v. 18.*

Q. Why does the Church celebrate the *Mass* in the *Latin*, which the People, for the most Part, do not understand?

A. 1st,

A. 1st, Because it is the ancient Language of the Church used in the publick Liturgy in all Ages in the western Parts of the World. 2^{dly}, For a greater Uniformity in the publick Worship; that so a *Christian*, in whatsoever Country he chances to be, may still find the Liturgy performed in the same Manner, and in the same Language, to which he is accustomed at Home. 3^{dly}, To avoid the Changes which all vulgar Languages are daily exposed to. 4^{thly}, Because the Mass being a Sacrifice which the Priest, as Minister of *Christ*, is to offer, and the Prayers of the Mass being mostly fitted for this End, it is enough that they be in a Language which he understands. Nor is this any ways injurious to the People, who are instructed to accompany him in every Part of this Sacrifice, by Prayers accommodated to their Devotion, which they have in their ordinary Prayer-Books.

Q. What is the best Manner of hearing Mass?

A. The Mass being instituted for a standing Memorial of *Christ's* Death and Passion, and being in Substance the same Sacrifice as that which *Christ* offer'd upon the Cross, because both the Priest and the Victim is the same *Jesus Christ*; there can be no better Manner of hearing Mass than by meditating on the Death and Passion of *Christ* there represented; and putting one's self in the same Dispositions of Faith, Love, Repentance, &c. as we should have endeavoured to excite in ourselves, had we been present at his Passion and Death on mount *Calvary*?

Q. What are the Ends for which this Sacrifice is offered to God?

A. Principally these four, which both Priest and People ought to have in View. 1. For God's own Honour and Glory. 2. In Thanksgiving for all his Blessings conferr'd on us, thro' *Jesus Christ* our Lord, 3. In Satisfaction for our Sins, thro' his Blood. 4. For obtaining Grace and all necessary Blessings from God.

CHAP.

C H A P. VII.

Of Purgatory.

Q. WHAT is the Doctrine of the Church as to this Point?

A. We constantly hold that there is a Purgatory, and that the Souls therein detained are helped by the Suffrages of the Faithful: That is, by the Prayers and Alms offered for them, and principally by the holy Sacrifice of the Mass.

Q. What do you mean by Purgatory?

A. A middle State of Souls which depart this Life in God's Grace, yet not without some lesser Stains or Guilt of Punishment, which retards them from entering Heaven. But as to the particular Place where these Souls suffer, or the Quality of the Torments which they suffer, the Church has decided nothing.

Q. What Sort of Christians then go to Purgatory?

A. 1st, Such as die guilty of lesser Sins, which we commonly call Venial; as many Christians do, who, either by sudden Death, or otherwise, are taken out of this Life before they have repented for these ordinary Failings. 2^{dly}, Such as having been formerly guilty of greater Sins, have not made full Satisfaction for them to the divine Justice.

Q. Why do you say that those who die guilty of lesser Sins go to Purgatory?

A. Because such as depart this Life before they have repented for these venial Frailties and Imperfections, cannot be supposed to be condemn'd to the eternal Torments of Hell, since the Sins of which they are guilty are but small, which even God's best Servants are more or less liable to. Nor can they go strait to Heaven in this State, because the Scripture assures us, Revelat. xxi. v. 27. There shall in no wise enter thither any thing that defileth.

Now

Now every Sin, be it ever so small, certainly *defileth* the Soul. Hence our Saviour assures us, that we are to render an Account *even for every idle word*. Matt. xii. v. 36.

Q. Upon what then do you ground your Belief of Purgatory?

A. Upon Scripture, Tradition, and Reason.

Q. How upon Scripture?

A. Because the Scripture in many Places assures us, that God will render to every one according to his works, Ps. lxii. v. 12. Matt. xvi. v. 27. Rom. ii. v. 6. Revel. xxii. v. 12. Now this would not be true, if there were no such Thing as Purgatory; for how would God render to every one according to his Works, if such as die in the Guilt of any, even the least Sin, which they have not taken care to blot out by Repentance, would nevertheless go strait to Heaven?

Q. Have you any other Text which the Fathers and Ecclesiastical Writers interpret of Purgatory?

A. Yes, 1 Cor. iii. v. 13, 14, 15. Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire. And the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon [that is, upon the Foundation, which is Jesus Christ, v. 11.] he shall receive a reward. If any man's work shall be burnt, he shall suffer loss: BUT HE HIMSELF SHALL BE SAVED, YET SO AS BY FIRE. From which Text it appears, that such as both in their Faith, and in the Practice of their Lives, have stuck to the Foundation, which is Jesus Christ, so as not to forfeit his Grace by mortal Sin; tho' they have otherwise been guilty of great Imperfections, by building Wood, Hay, and Stubble, (v. 12.) upon this Foundation; it appears, I say, that such as these, according to the Apostle, must pass thro' a fiery Trial, at the Time that every man's work shall be made manifest;

fest; which is not till the next Life; and that they shall be saved indeed, yet so as by fire, that is, by passing first thro' Purgatory.

2dly, Matt. v. v. 25, 26. *Agree with thine adversary quickly, whilst thou art in the way with him: Lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Veri'y, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing.* Which Text St. Cyprian, one of the most ancient Fathers, understands of the Prison of Purgatory, *Epist. 52. ad Antonianum.*

3dly, Matt. xii. v. 32. *Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* Which last Words plainly imply, that some Sins which are not forgiven in this World may be forgiven in the World to come: Otherwise, why should our Saviour make any Mention of Forgiveness in the World to come? Now if there may be Forgiveness of Sins in the World to come, there must be a Purgatory; for in Hell there is no Forgiveness, and in Heaven no Sin.

Besides, a middle Place is also imply'd, 1 Pet. iii. v. 18, 19, 20. where *Christ* is said by his Spirit to have gone and *preach'd to the spirits in prison which some time were disobedient, &c.* Which Prison could be no other than Purgatory: For as to the Spirits that were in the Prison of Hell, *Christ* certainly did not go to preach to them.

Q. How do you ground the Belief of Purgatory upon Tradition?

A. Because both the *Jewish Church*, long before our Saviour's Coming, and the *Christian Church*, from the very Beginning, in all Ages and all Nations, have offer'd Prayers and Sacrifice for the Repose and Relief of the Faithful departed: As appears in regard to the *Jews* from 2 *Maccab. xii.* where this Practice

is approved of, which Books of *Maccabees*, the Church, says St. *Augustin*, L. 18. de *Civ. Dei*, c. 36, accounts canonical, tho' the *Jews* do not. And in regard to the *Christian* Church, the same is evident from all the Fathers, and the most ancient Liturgies. Now such Prayers as these evidently imply the Belief of a Purgatory: For Souls in Heaven stand in no Need of our Prayers, and those in Hell cannot be bettered by them.

Q. How do you ground the Belief of Purgatory upon Reason?

A. Because Reason clearly teaches these two Things: 1st, That all and every Sin, how small soever, deserves Punishment. 2^{dly}. That some Sins are so small, either through the Levity of the Matter, or for want of full Deliberation in the Action, as not to deserve eternal Punishment. From whence it is plain, that besides the Place of eternal Punishment, which we call Hell, there must be also a Place of temporal Punishment for such as die in little Sins, and this we call Purgatory.



C H A P VIII.

Of the Veneration and Invocation of Saints.

Q. WHAT is the Catholick Doctrine touching the Veneration and Invocation of Saints?

A. We are taught, 1st, That there is an Honour and Veneration due to the Angels and Saints. 2^{dly}, That they offer up Prayers to God for us. 3^{dly}, That it is good and profitable to invoke them, that is, to have recourse to their Intercession and Prayers. 4^{thly}, That their Relicks are to be had in Veneration.

SECT. I. *Of the Veneration of the Angels and Saints.*

Q. How do you prove that there is an Honour and Veneration due to the Angels and Saints.

A. Because they are God's Angels and Saints: That is to say, most faithful Servants, Courtiers, Friends, and Favourites of the King of Kings: Who, having highly honoured him, are now highly honoured by him, as he has promised, 1 Sam. ii. v. 30. Them that honour me I will honour.

2dly, Because they have received from their Lord most eminent and supernatural Gifts of Grace and Glory, which make them truly worthy of our Honour and Veneration, and therefore we give it them as their Due, according to that of the Apostle, Rom. xiii. v. 7. Honour to whom honour is due.

3dly, Because the Angels of God are our Guardians, Tutors, and Governors; as appears from many Texts of Scripture, Ps. xci. v. 11, 12. He shall give his angels charge over thee, to keep thee in all thy ways: they shall bear thee up in their hands, lest thou dash thy foot against a stone. Matt. xviii. v. 10. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father that is in heaven. Heb. i. v. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation. 'Tis therefore evidently the Will of God, that we should have a religious Veneration for these heavenly Guardians. Exodus xxiii. v. 20, 21. Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared: beware of him, and obey his voice, provoke him not, for my name is in him.

4thly, Because God has promised to his Saints a Power over all Nations, Rev. ii. v. 26, 27. He that

that overcometh and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron—even as I received of my Father. Rev. v. v. 10. Thou hast made us unto our God kings and priests, and we shall reign on the earth. Therefore all Nations ought to honour the Saints, as having received from God this kingly Power over them.

5thly, Because we have Instances in Scripture of Honour and Veneration paid to the Angels by the Servants of God: See *Joshua* v. v. 14, 15.

6thly, Because the Church in all Ages has paid this Honour and Veneration to the Saints, by erecting Churches, and keeping Holidays in their Memory: A Practice which the *English* Protestants have also retained.

Q. Do you then worship the Angels and Saints as Gods, or give them the Honour that belongs to God alone?

A. No, God forbid: For this would be a high Treason against his divine Majesty.

Q. What is the Difference between the Honour which you give to God, and that which you give to the Saints?

A. There is no Comparison between the one and the other. We honour God with a sovereign Honour, as the supreme Lord and Creator of all Things, as our first Beginning and our last End: We believe in him alone; we hope in him alone; we love him above all Things. To him alone we pay our Homage of divine Adoration, Praise, and Sacrifice: But as for the Saints and Angels, we only reverence them with an inferior Honour, as belonging to him, for his Sake, and upon Account of the Gifts which they have received from him.

Q. Do you not give a particular Honour to the Virgin Mary?

A. Yes, we do, by reason of her eminent Dignity of Mother of God, for which all generations shall call

her blessed, Luke i. v. 48. As also by reason of that Fulness of Grace which she enjoyed in this Life, and the sublime Degree of Glory to which she is raised in Heaven. But still even this Honour which we give to her is infinitely inferior to that which we pay to God, to whom she is indebted for all her Dignity, Grace, and Glory.

SECT. 2. *That the Saints and Angels pray to God for us.*

Q. *How do you prove this?*

A. 1st, From Zechariah i. v. 12. where the Prophet heard an Angel praying for Jerusalem and the Cities of Judah, *The Angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?*

2^{dly}, From Revel. v. v. 8. *The four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints. And Rev. viii. v. 4. The smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand.* From which Texts it is evident, that both the Saints and Angels offer up to God the Prayers of the Saints, that is, of the Faithful upon Earth.

3^{dly}, Because we profess in the Creed the Communion of Saints; and St. Paul, Heb. xii. v. 22, 23, 24. speaking to the Children of the Church of Christ, tells them that they have a Fellowship with the Saints in Heaven; *You are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to the spirits of just men made perfect, and to Jesus the Mediator, &c.* Therefore the Children of the Church of Christ upon Earth are

are Fellow-members with the Saints in Heaven of the same Body, under the under Head, which is *Christ Jesus*. Hence the same Apostle, *Galat. iv. v. 26* calls the heavenly *Jerusalem our Mother*; and, *Ephes. ii. v. 19*. tells us, that we are *fellow-citizens with the saints*. Therefore the Saints in Heaven have a Care and Solitude for us, as being Members of the same Body, it being the Property of the Members of the same Body to be solicitous for one another, *1 Cor. xii. v. 25, 26*. Consequently the Saints in Heaven pray for us.

4thly, Because, according to the Doctrine of the Apostle, *1 Cor. xiii. v. 8*. it is the Property of the Virtue of Charity not to be lost in Heaven, as Faith and Hope are there lost; *Charity*, saith St. Paul, *never faileth*. On the contrary, this heavenly Virtue is perfected in Heaven, where, by seeing God Face to Face, the Soul is inflamed with a most ardent Love for God, and for his Sake loves exceedingly his Children, her Brethren here below: How then can the Saints in Heaven, having so perfect a Charity for us, not pray for us, since the very first Thing that Charity prompts a Person to do, is to seek to succour and assist those whom he loves?

5thly, Because we find, *Luke xvi. v. 27, 28*. the rich Glutton in Hell petitioning in Favour of his five Brethren here upon Earth: How much more are we to believe, that the Saints in Heaven interceed for their Brethren here?

6thly, Because, *Revel. vi. v. 10*. the Souls of the Martyrs pray for Justice against their Persecutors, who had put them to Death: How much more do they pray for Mercy for the faithful Children of the Church?

7thly, In fine, Because our Lord, *Luke xvi. v. 9*. tells us, *Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations*. Where he gives us to understand, that the Servants of God, whom we

have help'd by our Alms, after they themselves have got to Heaven, help and assist us to enter into that everlasting Kingdom.

SECT. 3. *Of the Invocation of Saints.*

Q. What do you mean by the Invocation of Saints?

A. I mean such Petitions or Requests as are made to desire their Prayers and Intercessions for us.

Q. Do Catholicks pray to Saints?

A. If by *praying to Saints* you mean addressing ourselves to them as to the Authors or Disposers of Grace and Glory, or in such Manner as to suppose that they have any Power to help us, independently of God's good Will and Pleasure, we do not *pray to them*, but condemn all such Addresses as superstitious and impious. But if, by *praying to Saints*, you mean no more than desiring them to pray to God for us, in this Sense we hold it both good and profitable to *pray to the Saints*.

Q. How do you prove that it is good and profitable to desire the Saints and Angels in Heaven to pray to God for us?

A. Because it is good and profitable to desire the Servants of God here upon Earth to pray for us: For the prayer of a righteous man availeth much, James v. v. 16. Moses by his Prayers obtained Mercy for the Children of Israel, Exod. xxxii. v. 11, 14. And Samuel by his Prayers defeated the Philistines, 1 Samuel vii. v. 8, 9, 10. Hence St. Paul, in almost all his Epistles, desires the Faithful to pray for him, Rom. xv. v. 30. Eph. vi. v. 18, 19. 1 Thess. v. v. 25. Heb. xiii. v. 13. And God himself, Job xliii. v. 8. commanded Eliphaz and his two Friends to go to Job, that Job should pray for them, promising to accept of his Prayers. Now if it be acceptable to God, and good and profitable to ourselves, to seek the Prayers and Intercession of God's Servants here on Earth; must it not be much more so to

to seek the Prayers and Intercession of the Saints in Heaven; since both their Charity for us, and their Credit and Interest with God, is much greater now than when they were here upon Earth?

Q. But does it not argue a Want of Confidence in the infinite Goodness of God, and the superabounding Merits of Jesus Christ our Redeemer, to address ourselves to the Saints for their Prayers and Intercession?

A. No more than to address ourselves to our Brethren here below, as Protestants do when they desire the Prayers of the Congregation; since we desire no more of the Saints than what we desire of our Brethren here below, *viz.* that they would pray for us, and with us, to the Infinite Goodness of God, who is both our Father and their Father, our Lord and their Lord, by the Merits of his Son *Jesus Christ*, who is both our Mediator and their Mediator. For tho' the Goodness of God and the Merits of *Christ* be infinite, yet as this is not to exempt us from frequent Prayer for ourselves, so much recommended in Scripture, so 'tis no Reason for our being backward in seeking the Prayers of others, whether in Heaven or Earth, that so God may have the Honour, and we the Benefit, of so many more Prayers.

Q. But is there no Danger, by acting thus, of giving to the Saints the Honour which belongs to God alone?

A. No; 'tis evident, that to desire the Prayers and Intercession of the Saints is by no means giving them an Honour which belongs to God alone: So far from it, that it would even be a Blasphemy to beg of God to pray for us; because whosoever desires any one to pray for him for the obtaining of a Grace or Blessing, supposes the Person to whom he thus addresses himself to be inferior and dependent of some other by whom this Grace or Blessing is to be bestowed.

Q. Have you any Reason to think that the Saints and Angels have any Knowledge of your Addresses or Petitions made to them?

A. Yes,

A. Yes, we have. 1st, Because our Lord assures us, *Luke xv. v. 10.* That *there is joy in the presence of the angels of God, over one sinner that repenteth.* For if they rejoice at our Repentance, consequently they have a Knowledge of our Repentance; and if they have a Knowledge of our Repentance, what Reason can we have to doubt of their knowing our Petitions also? And what is here said of the Angels is also to be understood of the Saints, of whom our Lord tells us, *Luke xx. v. 36.* that *they are equal unto the angels.*

2^{dly}, Because the Angels of God, who, as we have already seen, are our *Guardians*, are always amongst us, and therefore cannot be ignorant of our Requests; especially since, as we have also seen from *Rev. v. v. 8.* and *viii. v. 4.* both Angels and Saints offer up our Prayers before the Throne of God, and therefore must needs know them.

3^{dly}, Because it appears from *Rev. xi. v. 15.* and *Rev. xix. v. 1* and *2.* that the Inhabitants of Heaven know what passeth upon Earth. Hence *St. Paul, 1 Cor. iv. v. 9.* speaking of himself and his Fellow Apostles, saith, *We are made a spectacle unto the world, and to angels, and to men.*

4^{thly}. We cannot suppose that the Saints and Angels, who enjoy the Light of Glory, can be ignorant of such Things as the Prophets and Servants of God in this World have often known by the Light of Grace, and even the very Devils by the Light of Nature alone: Since the Light of Glory is so much more perfect than the Light of Grace or Nature, according to the Apostle, *1 Cor. xiii. 12.* *For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known:* That is, by a most perfect Knowledge. Hence, *1 John iii. v. 2.* it is written, *We shall be like him (God) for we shall see him as he is.* Now it is certain, that the Servants of God in this World, by a special Light of Grace, have often known Things

Things that pass'd at a great Distance: As *Elisha*, 2 *Kings* v. knew what pass'd between *Naaman* and his Servant *Gebazi*; and 2 *Kings* vi. what was done by the King of *Syria* in his private Chamber. 'Tis also certain, that the devils, by the mere Light of Nature, know what passes amongst us, as appears by the Correspondence they hold with Magicians, and by their being our Accusers, *Rev.* xii. v. 10. Therefore we cannot reasonably question, but that the Saints in Heaven know the Petitions which we address unto them.

5thly, In fine, because it is weak Reasoning to argue from our corporal Hearing (the Object of which being *Sound*, that is, a Motion or Undulation of the Air, cannot reach beyond a certain Distance) to the Hearing of Spirits, which is independent on Sound, and consequently independent of Distance: Tho' the Manner of it be hard enough to explicate to those who know no other Hearing but that of the corporal Ear.

Q. Have you any other Warrant in Scripture for the Invocation of Angels and Saints?

A. Yes; we have the Example of God's best Servants. Thus Jacob, Gen. xlviii. v. 15. 16, begs the Blessing of his Angel Guardian for his two Grandsons, Ephraim and Manassah. God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the angel which redeemed me from all evil, bless the lads. The same Jacob, Hosea xii. v. 4. wept and made supplication to an angel. And St. John, Rev. i. v. 4. writing to the seven Churches of Asia, petitions for the Intercession of the seven chief Angels in their Favour. Grace be unto you, and peace from him, which is, and which was, and which is to come, and from the seven spirits which are before his throne.

SECT. 4. Of Relicks.

Q. What do you mean by Relicks?

A. The

A. The Bodies or Bones of Saints; or any Thing else that belong'd to them.

Q. What Grounds have you for paying a Veneration to the Relicks of the Saints?

A. Besides the ancient Tradition and Practice of the first Ages, attested by the best Monuments of Antiquity, we have been warranted to do so by many illustrious Miracles done at the Tombs and by the Relicks of the Saints (see *St. Augustin*, L. 22. *Of the City of God*, cap. 8.) Which God, who is Truth and Sanctity itself, would never have effected, if this Honour paid to the precious Remnants of his Servants were not agreeable to him.

Q. Have you any Instances in Scripture of Miracles done by Relicks?

A. Yes, we read, *2 Kings* xiii. v. 21. of a dead Man rais'd to Life by the Bones of the Prophet *Elisha*: And *Acts* xix. v. 12. From the body of *Paul* were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.



CHAP. IX.

Of Images.

Q. WHAT is your Doctrine as to Images?

A. We hold that the Images or Pictures of *Christ*, of his blessed Mother, ever Virgin, and of other Saints, are to be had and retain'd; and that due Honour and Veneration is to be given them.

Q. Do you not worship Images?

A. No, by no means, if by *Worship* you mean divine Honour: For this we don't give to the highest Angel or Saint, no, not even to the Virgin *Mary*, much less to Images.

Q. Do you not pray to Images?

A. No.

A. No, we don't: Because as both our Catechism and common Sense teaches us, *They can neither see, nor hear, nor help us.* Doway Catechism.

Q. Why then do you pray before an Image or Crucifix?

A. Because the Sight of a good Picture or Image, for Example, of *Christ* upon the Cross, helps to enkindle Devotion in our Hearts towards him, that has loved us to that Excess, as to lay down his Life for the Love of us.

Q. Are you not taught to put your Trust and Confidence in Images, as the Heathens did in their Idols: as if there were a certain Virtue, Power or Divinity residing in them?

A. No, we are expressly taught the contrary by the Counsel of Trent, Session 25.

Q. How do you prove, that it is lawful to make or keep the Images of *Christ* and his Saints.

A. Because God himself commanded *Moses*, *Exod.* xxv. v. 18, 19, 20, 21. to make two Cherubims of beaten Gold, and place them at the two Ends of the Mercy-seat, over the Ark of the Covenant in the very Sanctuary. And there, says he, v. 22. *will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two Cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.* God also commanded, *Numb.* xxi. v. 8, 9. a Serpent of Brass to be made, for the healing of those who were bit by the fiery Serpents: Which Serpent was an Emblem of *Christ*, *John* iii. v. 14, 15.

Q. But is it not forbidden, *Exod.* xx. v. 4. to make the Likeness of any thing in Heaven above, or in the Earth beneath, or in the Waters under the Earth?

A. It is forbidden to make to ourselves any such Image or Likeness; that is to say, to make it our God, or put our Trust in it, and give it the Honour which belongs to God: Which is explain'd by the follow-
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ing Words, *Thou shalt not bow down thyself to them,* (that is, *thou shalt not adore them,* for so both the *Septuagint* and *Vulgate* translate it) *nor serve them.* Otherwise, if all Likenesses were forbid by this Commandment, we should be obliged to fling down our Sign-posts, and deface the King's Coin.

Q. *What Kind of Honour do Catholicks give to the Images of Christ and his Saints?*

A. A *relative Honour.*

Q. *What do you mean by a relative Honour?*

A. By a *relative Honour*, I mean an Honour which is given to a Thing, not for any intrinsick Excellence or Dignity in the Thing itself, but barely for the Relation it has to something else; as when the Courtiers bow to the Chair of State, or *Christians* to the Name of *Jesus*, which is an Image or Remembrance of our Saviour to the Ear, as a Crucifix is to the Eye.

Q. *Have you any Instances of this relative Honour allow'd by Protestants?*

A. Yes; in the Honour they give to the Name of *Jesus*, to their Churches, to the Altar, to the Bible, to the Symbols of Bread and Wine in the Sacrament. Such also was the Honour which the *Jews* gave to the Ark and Cherubims, and which *Moses* and *Joshua* gave to the Land on which they stood, as being *holy ground*, *Exod. iii. v. 5. Josh. v. v. 15, &c.*

Q. *How do you prove that there is a relative Honour due to the Images or Pictures of Christ and his Saints?*

A. From the Dictates of common Sense and Reason, as well as of Piety and Religion, which teach us to express our Love and Esteem for the Persons whom we honour, by setting a Value upon all Things that belong to them, or have any Relation to them; Thus a loyal Subject, a dutiful Child, a loving Friend, value the Pictures of their King, Father or Friend; and those who make no Scruple of abusing the Image of *Christ*, would severely punish the Man that would abuse the Image of his King.

Q. *Does*

Q. Does your Church allow of Images of God the Father, or of the blessed Trinity?

A. Our Profession of Faith makes no Mention of such Images as these: Yet we don't think them unlawful, provided that they be not understood to bear any Likeness or Resemblance of the Divinity, which cannot be express'd in Colours, or represented by any human Workmanship. For as *Protestants* make no Difficulty of painting the Holy Ghost under the Figure of a Dove, because he appear'd so when *Christ* was baptiz'd, *Mat. ii. v. 16.* so we make no Difficulty of painting God the Father under the Figure of a Venerable Old Man, because he appear'd in that Manner to the Prophet *Daniel*, chap. vii. v. 9.



C H A P. X.

Of Indulgences.

Q. WHAT do you mean by Indulgences?

A. Not Leave to commit Sin, nor Pardon for Sins to come: But only a Releasing, by the Power of the Keys committed to the Church, the Debt of temporal Punishment, which may remain due upon Account of our Sins, after the Sins themselves, as to the Guilt and eternal Punishment, have been already remitted by Repentance and Confession.

Q. Can you prove from Scripture, that there is a Punishment often due upon Account of our Sins, after the Sins themselves have been remitted?

A. Yes, this evidently appears in the Case of King *David*; 2 *Sam. 12.* where, altho' the Prophet *Nathan*, upon his Repentance, tells him, v. 13. *The Lord hath put away thy sin*, yet he denounces unto him many terrible Punishments, v. 10, 11, 12, 14. which should be inflicted by reason of this Sin; which accordingly afterwards ensued.

Q. What is the Faith of your Church touching Indulgencies?

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A. 'Tis compris'd in these Words of our Profession of Faith: *I affirm that the Power of Indulgences was left by Christ in the Church, and that the Use of them is most wholesome to Christian People.*

Q. Upon what Scripture do you ground this?

A. The Power of granting Indulgences was left by Christ to the Church; *Matt. xvi. v. 19. I will give unto thee the keys of the kingdom of heaven: And whatsoever thou shalt bind on earth, shall be bound in Heaven: And whatsoever thou shalt loose on earth, shall be loos'd in Heaven.* And we have an Instance in Scripture of St. Paul's granting an Indulgence to the Corinthian whom he had put under Penance for Incest: *2 Cor. ii. v. 10. To whom ye forgive any thing (he speaks of the Incestuous Sinner whom he had desired them now to receive) I forgive also: For if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ: That is, by the Power and Authority receiv'd from him.*



C H A P. XI.

Of the Supremacy of St. Peter and his Successors.

Q. **W**HAT is the Catholick Doctrine as to the Pope's Supremacy?

A. It is comprised in these two Articles; 1. That St. Peter by divine Commission was Head of the Church under Christ. 2. That the Pope, or Bishop of Rome, as Successor to St. Peter, is at present Head of the Church, and Christ's Vicar upon Earth.

Q. How do you prove St. Peter's Supremacy?

A. First, From the very Name of Peter or Cephas, which signifies a Rock, which Name our Lord, who does nothing without Reason, gave to him, who before was call'd Simon, to signify that he should be as the Rock or Foundation upon which he would build his Church. According to what he himself declared, *Mat.*

xvi. v. 18. when he told him, *Thou art Peter (that is, a Rock) and upon THIS ROCK will I build my Church, and the Gates of Hell shall not prevail against it.*

2dly, From the following Words, *Matt. xvi. v. 19. I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven: And whatsoever thou shalt loose on earth, shall be loos'd in heaven.* Where, under the Figure of the keys of the kingdom of heaven, our Lord ensureth to Peter the chief Authority in his Church: As when a King gives to one of his Officers the Keys of a City, he thereby declares that he makes him Governor of that City.

3dly, From *Luke xxii. v. 31, 32. The Lord said, Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat. But I have pray'd for thee, that thy faith fail not, and when thou art converted strengthen thy brethren.* In which Text our Lord not only declared his particular Concern for Peter, in praying for him, that his Faith might not fail; but also committed to him the Care of his Brethren the other Apostles, in charging him to confirm or strengthen them.

4thly, From *John xxi. v. 15, &c. Jesus saith to Simon Peter, Simon Son of Jonas lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, FEED MY LAMBS: He said to him again the second time, Simon Son of Jonas lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, FEED MY SHEEP. He saith unto him, the third time, Simon Son of Jonas lovest thou me? Peter was griev'd because he said unto him the third time lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee: Jesus saith unto him, FEED MY SHEEP. In which Text our Lord in a most solemn Manner thrice committed to Peter the Care of his whole Flock, of*

all his Sheep without Exception, that is, of his whole Church.

Q. How do you prove, that this Commission given to Peter descends to the Pope or Bishop of Rome?

A. Because by the unanimous Consent of the Fathers, and the Tradition of the Church in all Ages, the Bishops of *Rome* are the Successors of *St. Peter*, who translated his Chair from *Antioch* to *Rome*, and died Bishop of *Rome*. Hence the See of *Rome* in all Ages is call'd *The See of Peter*, *the Chair of Peter*, and absolutely the *See Apostolick*: And in that Quality has from the Beginning exercis'd Jurisdiction over all other Churches, as appears from the best Records of ancient Church-History.

Besides, supposing the Supremacy of *St. Peter*, which we have proved above from plain Scripture; it must consequently be allowed that this Supremacy which *Christ* established for the better Government of his Church, and maintaining of Unity, was not to die with *Peter*, no more than the Church, which he promis'd should stand for ever. For how can any *Christian* imagine, that *Christ* should appoint a Head for the Government of his Church, and maintaining of Unity during the Apostles Time; and design another kind of Government for succeeding Ages, when there was like to be so much more need of a Head. Therefore we must grant that *St. Peter's* Supremacy was by Succession to descend to some body. Now I would willingly know who has half so fair a Title to this Succession as the Bishop of *Rome*?

Q. Why do you call the Roman Church the Mother and Mistress of all Churches?

A. Because, as we have already seen, her Bishop is *St. Peter's* Successor, and *Christ's* Vicar upon Earth; and consequently the Father and Pastor of all the Faithful: And therefore this Church, as being *St. Peter's* See, is the Mother and Mistress of all Churches.

C O N-

CONCLUSION.

Q. **H**AVE you any thing more to add in Confirmation of all these Tenets contain'd in your Profession of Faith?

A. I shall add no more than this, that having already proved in the first Chapter, that the Church in Communion with *Rome* is the true and only Church of *Christ*, and consequently her Councils and Pastors the Guides of divine Appointment, which *Christ* has establish'd to be our Conductors in the Way to a happy Eternity; it follows that we should without further Hesitation believe and profess, what this Church and her Pastors believe and profess; and condemn and reject, what they condemn and reject: Assuring ourselves that by doing thus we shall be secure, since we shall follow those Guides which *Christ* himself has appointed, whom he has commanded us to hear, and with whom he has promis'd to abide to the End of the World.

Q. Why do you in your Profession of Faith make a Declaration of receiving in particular the Doctrine of the Council of Trent?

A. Because this was the last general Council, call'd in Opposition to the new Doctrines of *Luther* and *Calvin*: And therefore we particularly declare our Assent to the Decrees of this Council, as being level'd against those Heresies which have been most prevalent in these two last Ages.

May the God of Unity, Peace and Truth, by his infinite Mercy, conduct all *Christians* to Unity, Peace and Truth. *Amen. Amen.*

AN APPENDIX.

I N which are briefly propos'd the Motives, or rational Inducements, to the *Catholick* Faith, which, according to Dr. *Jeremy Taylor*, a learned *Protestant* Prelate (*Lib. of Proph. Sect. 20. p. 249, 250.*) may

very easily persuade Persons of much Reason and more Piety to retain that which they know to have been the Religion of their Forefathers, and which had actual Possession and Seizure of Mens Understandings before the opposite Professions had a Name; p. 251.

1st, I consider, says he, p. 249, that those Doctrines that have had long Continuance and Possession in the Church, cannot easily be supposed in the present Professors to be a Design, since they have receiv'd it from so many Ages. — Long Prescription is a Prejudice oftentimes so insupportable, that it cannot with many Arguments be retrench'd, as relying upon these Grounds, that Truth is more ancient than Falshood; that God would not for so many Ages forsake his Church; and leave her in an Error; that whatsoever is New is not only Suspicious but False: Which are Suppositions pious and plausible enough. We have proved them to be not only pious and plausible Suppositions, but the plain Doctrine of the Word of God; Chap. 1. Sect. 1. and 3. He adds for other Motives,

2. The Beauty and Splendor of their Church; their pompous Services; the Stateliness and Solemnity of the Hierarchy.

3. Their Name of CATHOLICK, which they suppose their own Due. They have certainly Reason to suppose so, if the Possession or Prescription of 17 Ages can make it their Due. I am sure it has fix'd it so strongly upon them, that even their Adversaries cannot help giving it them on many Occasions.

4. The Antiquity of many of their Doctrines. He should have said *All*; but this could not be expected from a Protestant.

5. The continual Succession of their Bishops; their immediate Derivation from the Apostles.

6. Their Title to succeed St. Peter; the Supposal and Pretence of his personal Prerogatives; grounded upon plain Scripture, as we have seen chap. xi. and therefore no vain Pretence.

7. The Multitude and Variety of People which are of their Persuasion.

8. Ap-

8. *Apparent Consent with Antiquity, in many Ceremonials which other Churches have rejected: And a pretended and sometimes an apparent Consent with some elder Ages in many Matters Doctrinal.* Here he minces the Matter for fear of allowing too much; yet cannot dissemble, that venerable Antiquity is apparently on the Catholick Side.

9. *The great Consent of one Part with another in that which most of them affirm to be of Faith. The great Differences commenced among their Adversaries.* Whose first Fathers and Teachers, from the very Beginning of their pretended Reformation, went quite different Ways, even to an utter Breach of Communion, which never since could be repaired.

10. *Their Happiness of being Instruments in converting divers Nations.* Whereas none of the reformed Churches have ever yet converted one.

11. *The Piety and the Austerity of their religious Orders of Men and Women. The single Life of their Priests and Bishops—The Severity of their Fasts and their exterior Observances.* All which the good natur'd Reformation has laid aside.

12. *The great Reputation of their first Bishops for Faith and Sanctity. The known Holiness of some of those Persons, whose Institutes the Religious Persons pretend to imitate.*

13. *Their Miracles, true or false,* says the Doctor: True, say I, if any Faith may be given to the most certain Records of all Nations.

14. *The Casualties and Accidents that have happened to their Adversaries.* I suppose he means such as Luther's sudden Death after a plentiful Supper; Zuinglius's falling in Battle, defending his reform'd Gospel Sword in Hand; Oecomlopadius's being found dead in his Bed, oppress'd, as Luther will have it, (*L. de Miss. privata & unct. sacerdot. T. 7. Wit. fol. 230.*) by the Devil; Calvin's dying of a strange Complication of Distempers, consumed alive by Vermin, &c.

15. *The*

15. *The oblique Arts and indirect Proceedings of some of those who departed from them.* In manifestly corrupting the Scripture, as the first *Protestants* did in all their Translations, to make it chime with their Errors; in quoting falsely the Fathers and Ecclesiastical Writers; in perpetually misrepresenting in their Sermons and Writings the *Catholic Church* and her Doctrine; a Fault from which the Doctor himself is not exempt, &c.

I have pass'd over some other Things of less Weight, which he alledges in the same Place, and shall only desire the Reader to compare the Motives which, by the Concession of this Prelate, so much esteemed by all *Protestants*, may retain *Catholics* at present in the Religion of their Forefathers, with those Motives which St. *Augustin* alledg'd, 1300 Years ago, against the Hereticks of his Time, and by which he declares himself to have been retain'd in the *Catholic Church*, *L. contra Epistolam Fund. C. 4.* 'Not to speak, ' says he, of that true Wisdom which you do not believe to be in the *Catholic Church*; there are many other Things which most justly hold me in her Communion. 1. The Agreement of People and Nations. 2. Her Authority begun by Miracles, nourish'd by Hope, encreas'd by Charity, confirm'd by Antiquity. 3. A Succession of Prelates descending from Peter the Apostle, to whom Christ, after his Resurrection, committed his Flock to the present Bishop. Lastly, The very Name of *Catholic*, of which this Church alone has, not without Reason, in such Manner kept the Possession, that tho' all Hereticks desire to be call'd *Catholics*, yet, if a Stranger ask them where the *Catholics* go to Church, none of them all has the Face to point out his own Church or Meeting-House.' These were St. *Augustin's* Motives for being a *Catholic*, and these are ours.

Besides, we cannot dissemble that there were many shocking Circumstances in the whole Management of the pretended Reformation, which deter us from
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embracing it, whatever temporal Inconveniences we are forced to sustain by this Recusancy.

1. The first Reformer *Martin Luther* had nothing of extraordinary Edification in his Life and Conversation. On the contrary, all his Works declare him to have been a Man of an implacable Nature, rigidly self-willed, impatient of Contradiction, and rough and violent in his Declamations against all those, of what Quality soever, who dissented in the least from him. But what was the most scandalous in a pretended Restorer of the Purity of Religion, was his marrying a Nun, after the most solemn Vows by which both he and she had consecrated themselves to God in the State of perpetual Continency. In which he was imitated by a great Part of the first reformed Ministers.

2. He and his first Associates were certainly Schismatics, because they separated themselves from all Churches pure or impure, true or false, that were then upon Earth, and stood alone upon their own Bottom. Therefore if there was any such Thing then in the World as *the true Church of Christ* (as there must always be if the Scripture and Creed be true) *Luther* and his Fellows separating from all Churches must have separated from the true, and consequently must have been Schismatics, *At first*, says *Luther*, in the Preface to his Works, *I was all alone*. Which is confirm'd by *Dr. Tillotson*, Sermon 49. p. 588. and *Mr. Collier*, in his *Historical Dictionary*, under *Martin Luther*, where he praises his Magnanimity in having *opposed himself alone to the whole Earth*.

3. It appears from his Book *de Miss. Privata & Unct. Sacra*. T. 7. Wit. Fol. 228, &c. that he learnt no small Part of his Reformation from the Father of Lies, in a nocturnal Conference, of which he there gives his Readers an Account.

4. Those that were the most busy in promoting the Reformation here at Home, were for the most Part Men of most wretched Characters, such as *K.*

Hen.

Hen. VIII. and the leading Men in the Government during the Minority of *Edw. VI.* not to speak of the Ministry of *Q. Elizabeth*, the most wicked, says a late Protestant Historian, (*Short View of Eng. Hist.* p. 273.) that ever was known in any Reign.

5. The Foundations of the Reformation of *England* were laid by manifold Sacrileges, in pulling down Monasteries and other Houses consecrated to God, rifling and pillaging Churches, alienating Church Lands, &c. as may be seen in the History of the Reformation by *Dr. Heylin*.

6. The Reformation was every where introduc'd by Lay Authority, and for the most Part in direct Opposition to, and Contempt of the Bishops, the Church Guides of divine Appointment. A Proceeding manifestly irregular and unjustifiable, that in Church Matters the Laity, with a few of the inferior Clergy, and those under the Ecclesiastical Censures, should take upon them to direct those whom *Christ* appointed to be their Directors.

7. *England* herself, which glories most in the Regularity of her Reformation, compared to the tumultuous Proceedings of Reformers abroad, owes her present Establishment of the Church to the Lay Authority of *Q. Elizabeth* and her Parliament, in Opposition to all the Bishops then sitting (who were all but one displaced for their Non-Conformity) to the whole Convocation, and both the Universities; that is, in a Word, to the whole Clergy of the Kingdom; as appears from *Fuller*, L. 9. and *Dr. Heylin*, Hist. of the Ref. p. 285, 286.

8. Wheresoever the reform'd Gospel was preach'd, it brought forth Seditions, Tumults, Rebellions, &c. as appears from all the Histories of those Times. Inso-much, that in *France* alone, the reform'd Gospellers, besides innumerable other Outrages, are said to have destroy'd no less than twenty thousand Churches. *Jerusalem* and *Babel*, p. 158. How little does such a Reformation resemble the first Establishment of the Church of *Christ*!

9. The

9. The Fruits of the Reformation were such as could not spring from a good Tree. 1. An innumerable Spawn of Heresies. 2. Endless Diffensions. 3. A perpetual Itch of Changing, and Inconstancy in their Doctrine. 4. *Atheism, Deism, Latitudinarianism*, and barefaced Impiety. In fine, a visible Change of Manners for the worse, as many of their own Writers freely acknowledge, and old *Erasmus* long ago objected to them, *Ep. ad Vultur*. where he defies them to shew him one who had been reclaimed from Vice by going over to their Religion; and he declares he never yet met with one who did not seem chang'd for the worse.

10. That Religion is the best to live in which is the safest to die in, and that in the Judgment of dying Men, who are not like to be bias'd at that Time by Interest, Humour, or Passion. Now it is certain, that Thousands, who have lived *Protestants*, have desir'd to die *Catholicks*, and never yet one that had lived a *Catholick* desired to die a *Protestant*; therefore it must be safest for us to stay where we are.

11. That Religion is preferable to all others, the Doctrine and Preaching of which is, and always has been, more forcible and efficacious in order to the taking off Men's Minds from the perishable Goods of this World, and fixing them wholly on the great Business of Eternity; but such is the Doctrine and Preaching of the *Catholick* Church, as appears from those Multitudes of holy Solitaries in our Church that have retir'd themselves from all the Advantages to which their Birth or Fortune entitl'd them, and abandon'd all earthly Hopes for the Love of Heaven. Whereas the Reformation has never yet produced any such Fruits.

12. There was a true saving Faith in the Days of our Forefathers before the pretended Reformation, by which great Numbers are certainly arriv'd at the happy Port of eternal Felicity. Our Histories are all full of Instances of Charity, Piety, and Devotion of Kings, Bishops, &c. of the old Religion. Therefore

fore it is safer to follow their Faith than venture our Souls in a new raised Communion.

13. All ancient Pretenders to Reformation, (*i. e.* all those that ever undertook to alter or amend the Church's Faith) were condemned by the ancient Church for *Hereticks*, and are acknowledg'd to have been such by *Protestants* themselves. Therefore there is just Reason to apprehend lest *Protestants* walking in the same Path may be involved in the same Misfortune.

14. In fine, *Protestants*, to defend their Reformation, condemn'd at its first Appearance by the Church Guides of divine Appointment, are forc'd to have Recourse to a Rule of Faith, which, if allow'd of, would set all both ancient and modern *Hereticks* out of the Reach of Church Authority. They are forced to appeal to a Tribunal, at which it is not possible that any Sectary should ever be condemn'd. Such a Rule, such a Tribunal is the Scripture, interpreted, not by Authority of Church Guides, but by every one's private Judgment: For this in effect is making every one's private Judgment the supreme Judge both of the Scripture, and of all Controversies in Religion, and authorizing him to prefer his own Whimsies before the Judgment of the whole Church. Could it be consistent with the Wisdom and Providence of God to leave his Church without some more certain Means of deciding Controversies and maintaining Unity? No certainly.

F I N I S.



N. B. That in the foregoing Sheets, in quoting the Scripture, we have follow'd the common Protestant Bible, for the Sake of a great Part of our Readers that may have been accustomed to it: Not designing thereby to declare our Approbation of that Version, much less to give it the Preference to our Catholick, Rhemish, and Doway Translations.